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A N
A C C O U N T

OF THE

Lives and Behaviour

OF THE

Three FRENCH PROPHETS,

Lately come out of the

Cevennes and *Languedoc*;

And of the

P R O C E E D I N G S

OF THE

Consistory of the S A V O Y,

In Relation to them.

Wherein also several of the *Affidavits* in the CRY
from the *DESERT* are briefly consider'd.

P A R T I.

Attested upon Oath.

L O N D O N,

Printed for J. Morphew near Stationers-Hall, 1708.

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Just Publish'd,

A Reply to the Main Argument in a
per, Entituled, *An Impartial Account*
the Prophets ; in a Letter to a Friend.

An Appeal from the Prophets to their Pro-
phesies; evidencing the Dispensation they pre-
tend to be of the same Stamp and Authority
with their Predictions.

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Hall.

THE P R E F A C E.

I Believe, without wronging those Writings which have been publish'd against our New Prophecies, I may say, that there are none more to the purpose of bringing them into just Discredit, than this. Others have collected several Pieces, by which has been shown what passes now among our pretended Prophets. We have excellent Sermons, where Principles are establish'd, which we may easily judge, that they run without being sent. The Author of the *Clavis Prophetica*, has open'd this Mystery of Iniquity, and discover'd to the Origine and the Designs of the Prophetical Cabal. The Laments in one place, that some French Pen has not inform'd us what sort of Men the Three Camisars are, who have been the first Springs to these Prophetick Movements. This set me on inquiring after them, with great care: I have cull'd out all that appear'd to me most certain, and of them have compos'd this Collection; in which, as near as I could, I have follow'd the Method and Stile of the *Clavis Prophetica*. I do not boast of being well copied that Model; but howsoever I have acquitted my self of it, I believe the Publick will own, that nothing has yet been produc'd more Convincing, in this Collection. In it the Three Camisars are open'd; and by knowing them, a Judgment may be made of what others have erected on their pretended Prophecies.

The Reader may be assur'd, that I do not relate one of which I have not a very good Proof: But it has

been thought fit to conceal Names, both to avoid exposing the Persons, who have made their Declarations, and by this Caution to shew any of the French, who may be inclin'd to give me other Informations, that they may securely communicate them to me, in order to impart them to the Publick. But if any Persons of Worth, who are only attentive to Truth, doubt of some Fact related in these Papers, and desire to be satisfied, I engage to give them all reasonable Satisfaction in it.

N. B. After I had finish'd this Collection, I learn'd that a Person of Note had writ from Holland, That Colonel Cavalier told him, that the Three Camisars who act the Prophets, were Three great Rogues; likewise, that the said Colonel had certified in Writing That C--r, who calls himself his Cousin, is of no Kin to him; That F-- is a Vagabond; and that M--n gave Occasion to some Complaints against his Conduct in the Cevennes; upon which he was forbid to meddle with any thing, under Pain of Punishment.

A greater Light will perhaps be given into this matter in a Second Part, if the French please to furnish me with Materials to compose it, as there is Reason to hope they will.

A N

A C C O U N T

O F T H E

L I V E S

O F T H E

T h r e e F R E N C H P R O P H E T S .

I Have long had it in my Thoughts, that if we knew the *Three Camisars* as well as they are known among the *Refugees* of their own Nation, we should need no other Argument against the *New Prophets*. I and others are of the same Opinion with me, that if the *three French Prophets*, lately come to this Kingdom, are as ill Men as their countrymen say they are, 'tis evident the Holy Ghost would not have made choice of such to reveal his Mysteries to us.

Whatever Sophistry may be used against this Argument, it will always have its Force, and the Consequence we may draw from it seems

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to

to be plain against the Prophets of our own Nation, who have kindled theirs at the strange Fire brought them by Impostors. If this Imposture can once be made evident, we shall have but a bad Opinion of its Offspring; and it will hardly be imagin'd, that Persons who have suffer'd themselves to be impos'd on by the Legerdemain of three Jugglers, and who through the weakness of their Organs, have received an Impression from them, should be more inspired than their Masters.

Another Advantage that will result from the true Character of the three *Camisars*, That many Persons will be cur'd of that Compassion they have for them. They are, for those who are inclin'd to favour them, Enthusiasticks or distemper'd Persons, who should not be molested, if we had but the least Compassion of the Infirmities of Human Nature. This Pity increases when one is perswaded that their Distemper has been occasion'd by the great Sufferings in Prison, where the Terror of the Cruelties they were threatned with, disorder'd their Imaginations. If this were true, who would not show some Indulgence to Persons whose Distemper proceeded from such Cause? But the Case will be very much altered when we are convinc'd, that those are Impostors whom we took for Persons distemper'd; we shall then have a just Abhorrence of the Blasphemies which we could hardly bear with before. They themselves own they should

guilty of a heinous Crime, if they had the boldness deceitfully to introduce the Holy Ghost speaking in their pretended Inspirations; and tho' they did not own it, any one who has the least Sense of Religion will be easily convinc'd of it.

These Reflections may have come into the Thoughts of the *French* Ministers; and 'tis somewhat surprizing, that none of them has taken Pen in Hand to inform us of what they knew concerning this Matter. I have been told, for their Justification, that they were not willing to meddle with Persons, who, tho' contemptible in themselves, are yet greatly supported by others; and that they could not declare themselves in a publick manner without bringing the Witnesses they should be oblig'd to name into some Inconvenience; few caring to engage themselves or others in troublesome Prosecutions. This is some Reason without doubt, but in my Opinion, the Consideration of the Advantages I have hinted, ought to be of more weight than the Inconveniencies that might be apprehended.

In fine, when I saw that no *French* Pen was inclin'd to do this good Office, I thought, that by giving my self a little Trouble, I might in some measure supply that Defect. I employ'd Persons of Integrity, I writ to several *French* People, and likewise spoke with some of them who understand our Language: By this means I have learned many things, and have only

chose what I could most depend on, to inform the Publick what sort of Persons our *three Camisars* are.

I shall first of all present my Reader with three weighty Evidences, which will give a great deal of Light to the Design I propose.

A Letter from Mr. N.N. dated the 26th of July 1707.

Sir,
Y^OU tell me, that it is your Desire, as well as that of many other honest Men, I should give you an Account of some Words spoke by D. F. some time ago against his Companion C...r. I think it reasonable to satisfy your Request, since I am perswaded 'tis out of a good Design. 'Tis not about a Twelve-month ago that D. F. came some times to visit Mr. Br. and me in Cecil-Court where we then lodg'd. One day discoursing of C... another of the pretended Prophets, who was said to be lately arrived in England, D. F. answered That he knew him well; that he was a Rogue, and that he had once gone nigh to have can'd him at Geneva, &c.

Your humble Servant

The Attestation of Mr. N. N.

I Underwritten do certifie, That being one day last Summer alone with Mr. P. one of the Camisars named F. came into our Company, and

told Mr. P. in my presence, That he was inform'd,
 that one of the Camisars called C...r, was lately
 come to Town, and that he did not doubt, by what he
 had heard him say, but that he would quickly make
 him a Visit ; That he thought himself obliged to give
 him notice of the scandalous Life the said C...r
 had led all the time he was acquainted with him :
 He said, That he had known him among the Cami-
 sars, where he play'd an hundred knavish Tricks ;
 and that he was a great Hypocrite ; That he had
 a design to betray their Troop ; and that his Con-
 duct shew'd him to be a compleat Villain, which
 was the Reason why he was several times turned out
 of the Troop ; That afterwards he went to Mont-
 belier, where he discover'd every thing he thought
 would be prejudicial to their Troop. The said F.
 said further, That he had heard some time after,
 that the said C...r had entred into the French
 King's Troops. In fine, the said F. spoke an hun-
 dred other Reproaches and Imprecations against
 C...r. This I declare, thinking my self in Con-
 science oblig'd to tell the Truth : In Testimony of
 which I have signed this Declaration. N. N.

The Declaration of Mr. A. le B.

I Declare, That having one day ask'd the Uncle
 of J... C...r, one of the three false Prophets
 in Town, if he did not sometimes see his Ne-
 phew : My Nephew, answered his Uncle, I disown
 that Wretch for my Kinsman, and will never own
 him for such, till he has left off his Follies and
 B 2

Extravagancies, which cover me with Shame and Confusion. He may be assur'd (continued he) I will never see him as long as I live, till he has abandon'd his pretended Prophecies, and applies himself to some Business that may be a Credit to himself and his Relations; which if he does, I will not only do him all the Service I can in this place but recommend him likewise to my Brother, who is at Leghorn in Italy, and endeavour to reconcile both him and his Father, who is in France, to him, they being very much incens'd against him on the account of his Pranks. All that I have here related I heard his Uncle say both before and after Cavalier's Marriage.

His Uncle said likewise; This unfortunate Wretch was always light and inconstant: For when he was at Geneva, having fallen into the Hands of one of his Father's Friends, who had a mind to teach him the Art of Weaving Stockings, he could keep him but a very little time with him, tho' he endeavour'd all he could to engage him. Cavalier left him suddenly to go for Holland, where on his Arrival he met with a Relation of his, who very gladly receiv'd him into his House; but he left him soon to enter into the Regiment of Colonel Cavalier, whom he called his Cousin, who took him on Board when he was bound for Portugal. He had not been many days in the Ship, which lay still at Anchor, when he desir'd to be set ashore, on a pretence of being sick. After that he came to that Countrey, where he found his Uncle, who was very kind to him, cloath'd him from Head to Foot,

gave him all necessary Assistance, till he began to act the Prophet; and he assur'd me, that he would never see him, nor speak to him, since that time.

I declare likewise, That C...r gave me a Letter to read from his Uncle at Leghorn, about nine or ten Months ago, while I was with him at Mr. W...n his Father-in-law's House. When I opened the Letter, I immediately found these Words; Nephew, I am not now to learn that you are extreme licentious and giddy, always following your own Humour, and never hearkening to the Counsel and Advice of your Friends and Relations. It is time, however, now to take up, and to mind your Interest, by applying your self to some honest Employment, which might be a Credit to your self, and to your Relations. I am inform'd, that in the place you now live (meaning London) you act the Prophet, and say, you are inspired by the Holy Ghost, which I do not believe; but if it be so, you ought to make these good Inspirations turn to your own Profit, by regulating your whole Life and Conduct better for the future, than it has been for the time past. If you do this, you shall have a Share in my Affection, and not otherwise. And it was upon his last Advice his Uncle gave him in his Letter, that the said Cavalier told me, he would leave off his Prophecies and Inspirations, as I have already declar'd in the Affidavit I gave to Mr. Satur, Minister, to which I refer. This is what I declare have read in the foresaid Letter; if not in so many Words, yet at least in Substance. In Testimony whereof I have sign'd this Declaration. London, the 2d Decemb. 1707.

I know not if others will be as much surpriz'd at the reading of these three Depositions as was; but they seem'd to me so clear and decisive that I had no sooner consider'd them, than I was sorry they had not been publish'd sooner. And this perhaps may be the Reason why I was in such haste to present them at first, tho' I foresee it may be said on reading this Discourse, that this was not the most proper place for them.

I inform'd my self with care, of the Character of these Witnesses, and 'twas after having found them to be Persons of unquestionable Credit, wish'd their Testimonies had been sooner publish'd. We see by them, that *F.* who even in *France* was perfectly well acquainted with *C---* has accused him of Villanies. We know *C---* then for what he is, and we know it too from one of his Fellow-Prophets. We cannot possibly doubt of what *F---* tells us of the other; but he must allow me to tell him, that his Testimony recoils upon himself: For if, as he says, *C---* be a Knave, how can he with any Degree of Honesty, enter into Society with one of that Character, and cry up his prophetic Gifts? The Consequence does likewise concern *M-n* who was no less acquainted with *C---* than *F.* was. The Conclusion I draw from these three Depositions is, That *C---* is not an honest Man, and that *F.* and *M---* are the Abettors of one they know to be a Rogue. If my Reader is not struck with this *Idea*, I must own there are some Minds incapable of being mov'd with any thing.

After having given you a Sketch of these three Gentlemens Pictures, the next Piece, methinks, which ought to be produc'd, is the *Act* in which the *French Church of the Savoy* declares its Opinion concerning their Prophecies. It was sent me by one of my Friends, and I think it will not be amiss to hear those Persons, who, in all appearance, have examin'd into the matter of the New Prophets, before they would condemn them.

ACT of the French Church of the Savoy.

THE Directors of this Church being griev'd to hear, that the pretended Prophets from the Cevennes continue to impose upon the Publick by their counterfeit Inspirations, did appoint Deputies to make a strict Enquiry into this Affair. The Deputies having reported, that these three Cevennois, notwithstanding the Submission they protested they would have for the Ministers of our Church, refus'd to appear before them, to answer to certain weighty Matters that were to be proposed to them; having considered the Informations which have been made, the Company declares, That the Agitations of these pretended Prophets are on-ly the Effect of a voluntary Habit, of which they are intirely Masters, tho' in their Fits they seem to be agitated by a Superior Cause. Many Persons who have seen them in those Symptoms, have discover'd, that they had them at Command; and that they are intirely unworthy the Wisdom of the Holy

ly Spirit. But the Way in which they make the Spirit speak, is still more unworthy of him, which is by perpetual Hesitations, Childish Repetitions unintelligible Stuff, gross Contradictions, manifest Lies, Conjectures turn'd into Predictions, already convicted of Falshood by the Event; or some more Precepts, which may be heard every day much better express'd; and have nothing new but the Grimaces, with which they are accompanied. These Persons have the boldness to ascribe all this to the Holy Spirit, making him say, 'Tis I who speak this, I who am God, and such like Blasphemies which are the more dangerous, in that hereby a Way is open'd to all the Errors which those who collect these pretended Inspirations may foist into them in which they cannot be contradicted by those from whom they come originally, since by a new Way of Prophecyng they declare, That they do not at all remember what they said in their Agitations. The Company ordains this Act to be registred, both to prevent the Reproach which those of the Romish Communion might cast upon us; that not being content with the Writers which the Holy Spirit has truly inspired, we make unto our selves new Prophets; and to testifie to the Nation, in whose Bosom we have the Happiness to live, that we have done what lay in our Power to prevent this great Scandal.

This Act I look'd on as of Importance, and therefore resolved to discourse a Person of Reputation, who (I was assur'd) was able to give me an Account of the Proceedings that led them

I told him that a Copy of a certain Act had
 been put into my Hands, which condemn'd the
 three Prophets of the *Cevennes*; but that one
 could not well judge of it without knowing the
 Motives that were the Cause of it, and ask'd
 him if he could inform me of them. You are
 come to the right Person, said he, I am glad of
 this Occasion of obliging you, and believe I am
 able to give you that Light you desire in this
 Matter. I know from good Hands in what man-
 ner the *French Church* of the *Savoy* did proceed.
 I am inform'd they had the Discretion not to
 meddle with the new Prophets, till my Lord
 Bishop of *London* had enjoyned them to examine
 what kind of Persons they were. This Order
 I have seen in Writing; in Obedience to which,
 the Vestry, or as my Lord expresses himself,
 the Consistory of the Church of the *Savoy*, did
 desire the Prophets to give an Account of their
 Proceedings. They were heard both in a full
 Meeting, and by Deputies. The Consistory was
 pleas'd to see that they respected the Ministers of
 our Churches, to whom they intirely submit-
 ted themselves, as they declar'd in express
 Terms, protesting that they were so far from
 departing from our Confession of Faith, that
 they were ready to ratifie it with their Blood.
 But the Consistory finding that their Extasies
 were not the Work of the Holy Spirit, they en-
 deavour'd to cure them of their Prejudices, and
 earnestly exhorted them to betake themselves to
 some regular Professions, by which they might
 sub-

subſiſt in an honeſt Way, to the edifying of the Brethren, and offer'd them the neceſſary Aſſiſtance for their Eſtabliſhment. The Prophets ſeem'd reſolv'd to return into their own Country, *and even within a few days*, according to the Order they ſaid they had receiv'd from the Spirit. The Conſiſtory uſ'd them with all the Civility and Charity imaginable, and gave an Account of their Proceedings to my Lord Biſhop of *London*, in a Letter which was communicated to the pretended Prophets themſelves, who declar'd, they were ſatisfied with the Conſiſtory of the *Savoy*.

In truth, ſaid I to him who told me the Story, they would have been very hard to pleaſe if they had not been ſatisfied with ſuch reaſonable and courteous Proceedings; 'tis fit the Publick ſhould know it; for People may fancy that they begun by this Act which I have ſeen, and many would have found fault with that, as a thing too raſh. Go on with your Story, pray.

The new Prophets, continued he, were well ſatisfied with the Civility the Conſiſtory had ſhown them; but things did not remain long in this State, neither on one ſide nor t'other. Theſe three Gentlemen, who had been a little out of conceit with their Trade, when it did not ſucceed to their Mind, found their Zeal kindled afreſh when they ſaw they were ſupported by the *English*: People went to ſee them out of Curioſity; there were continually Coaches at their Doors, and many ſent for them to their Houſes.

Thi

his made them forget that the Spirit had com-
 manded them to depart *in a few days*. They said,
 St. Peter did at the Transfiguration on the
 Mountain, *It is good for us to be here; let us
 make here three Tabernacles*. Several English
 join'd with them; some out of Weakness, others
 of different Motives, which time will discover.
 Their Company sensibly increas'd, and made a
 great deal of Noise in *London*. Well, what, said
 was the Consistory of the *Savoy* dumb all this
 while? They could do no more than sigh and
 say, answer'd he. The Ministers said now and
 then something to preserve their Flock from this
 growing Contagion. But my Lord Bishop of
London having a watchful Eye on whatever
 passes in his Diocese, sent a new Order to the
 Consistory of the *Savoy*: in Obedience to which,
 the new Prophets were desir'd to come and an-
 swer to certain weighty Matters which the Con-
 sistory had to propose to them. There was
 now no more of that Submission to the Ministers
 of our Churches; whether it was that they
 now they were better acquainted with their
 ways, than the first time, or being puff'd up
 with the Protection they had found, they had no
 longer any Regard to their own Nation; they
 refus'd to appear. F--- one of them, came in
 the Name of all the three, to declare, that they
 had nothing more to do with the Consistory of
 the *Savoy*. He was desir'd to stay a Moment,
 in that little time he sufficiently shew'd he
 was not a fit Person for a Deputation. He thought

to have gain'd great Credit, by saying, *That the Spirit had declar'd to them the Hour in which the Consistory was in Consultation about them.* And happen'd that he was only mistaken in three or four Hours, tho' any sensible Person might have guess'd nearer: But F--- imagin'd, that the Person who brought him the Message from the Consistory, had come immediately from thence, whereas he might reasonably have suppos'd, that he had been somewhere else first. Another Blunder F--- made, was, that being press'd to keep to his Profession of a Weaver, he said, *That he had a much better Trade, which he would forsake.* By this the Consistory perceived that these Gentlemen made a Trade of Prophecy; F--- finding he had said too much, fell into a Passion, and telling them, that they had a mind to lay Snares for him, by the Questions they put to him, he withdrew, running away in a manner. He was heard to say several times, in passing thro' the Church; *You may do what you please, we shan't come to you again.* This did not however, hinder the Consistory from trying once more to bring them before them; but the Counsel did not think fit to let them go. The Consistory had discover'd, and did daily discover new Proofs of their Impostures, and of the Progress they made: How could they forbear then to declare, by a publick Act, their Judgment of those Persons? both that they might inform the World, that they did not approve of them, as likewise to preserve the People from spreading Contagion.

For my part (said I) I think the Consistory would have deserv'd the Resentment of their Flock, and of our Nation, if they had continued silent: they did very well to declare themselves, and I see the Measures they observ'd in their Proceedings were very just; they did nothing but at the Request of the Bishop, who is their Superior: they did their Endeavours to have a Brotherly Conference with the New Prophets; and when they saw these Prophets could not give them any satisfactory Reasons, they thought it their Duty to give their Sentiments of them to the Publick. But how much Charity have they shown in doing it? They have forbore to name the guilty Persons; for I find none of their Names in the Act, neither have they mention'd any thing of their Immoralities. Every body ought to be satisfied with this Conduct. I confess, for my part, I am extreamly pleas'd with this prudent and charitable Temper, and I intreat you to acquaint these Gentlemen with it, both from me and several honest Men, whose Thoughts on this are the same with mine.

Perhaps there are some who had wish'd that the New Prophets had been summon'd before the Ecclesiastical Court, and judg'd there according to the Forms of Law; this had been a long and uncertain Way, and would have been very acceptable to such as favour them, who would have found means to prolong the Tryal, that they might keep Peoples Minds in suspense,

pense, or to save their Friends by the Querks of the Law. I had rather know what Judgment wise and prudent Assembly (such as I suppose the Consistory of the *Savoy* to be) passes of them, than to attend the uncertain Success of tedious Process, of which perhaps I had never seen the End. If there had been a Design to inflict either a pecuniary or corporal Punishment on the New Prophets, every body knows it would have been necessary to have summoned them before a Court of Justice, and to have followed all the Steps of a legal Proceeding; but the Concern then being only to give a Character of their false Prophecies, in order to preserve the People from them, there was no need of following the Method of common Affairs. Dr. *Blackhall* preach'd a Sermon before the Queen in which he censur'd the New Prophets. Mr. *Cowley*, a Nonconformist Minister, preach'd the same Day to his Congregation concerning them and in the same Spirit: In several other places there have been Sermons against them, and nobody finds fault with this, except the Prophets and their Protectors; why should not the *French Church* of the *Savoy* have the same Privilege? it was their Duty to give their Opinions of the Matter; and if, besides their Sermons, they made an Act, which contains nothing but what they might have preach'd, but speaks it in a Way more solemn, to engage our Attention well and good; they have only the better discharged their Duty.

I am very glad, said my Gentleman, to find you approve the Conduct of our Consistory: how much more will you be satisfied with it, when you shall know that my Lord Bishop of London, to whom they gave an exact Account of it, approv'd of it, both by Word of Mouth, and Writing: He not only approv'd of the Act, but thought fit they should declare, that the three New Prophets were unworthy of their Communion. We ought likewise to set a great Value on the Concurrence of the other *French Churches*, who, by their Deputies, did approve of what the Church of the Savoy had done. I have a Copy of the Act, and perhaps you may not be displeased with the perusal of it.

The ACT of the Deputies of the French Churches.

MR. Satur having given to the Assembly an Account of the Conduct which the Consistory of the Church of the Savoy had all along kept with respect to Elias Marion, Durand, Fage, and John Cavalier, who set up for Persons inspired, and Prophets; and who abusing the most Holy and Sacred Name of God, seduce many weak Persons, and trouble the Peace of our Churches. The Assembly did with one Consent approve and commend the Conduct of the said Church of the Savoy, with regard to the foresaid Persons, as being full of Zeal, Prudence and Charity, and did require the said Consistory to continue to act as they shall see necessary in an Affair which so much concerns the Glory of God, and the Honour of Religion.

Why, said I, interrupting the Reflections he was going to make on this Act, why are not all these Acts publish'd? I am sorry they should have been so cautious in this respect. If it had been known among us, that the whole Body of the *French Churches* had unanimously condemn'd the New Prophets, in all appearance the Foundation of this Building had been undermined. All that our *English* Prophets have rais'd on it, would have fallen, or rather, would never have appear'd. I think my self very happy to have met with one who is so well acquainted with this Matter. Tell me, do you know the Motives upon which the Church of the *Savoy*, and in general all the *French Churches* unanimously condemn'd the New Prophets? Perhaps, reply'd he, there may be some *French* People who know more of this than I do; but I know enough to convince you that I had Reason to do so: I see you have a good Opinion of their Prudence: You are inclin'd to believe, that so many *French*, who have the Reputation of Wisdom and Honesty, and must very well be suppos'd to know the New Prophets, have not condemn'd them without good Reasons; but this is not enough, you would likewise know those Reasons; well, I shall endeavour to satisfy you, and in order to it, I will give you the Picture of these Three Prophets, and then tell you something of their Inspiration.

M---n is the most reserved of the three, he is cunning and bold, and has a Memory able

get a very long Lesson by Heart : As he is almost always on his Guard, he seldom lets fall any thing by which one can know the bottom of his Heart. I know, however, some small Stroaks that are not much to his Advantage. When he appear'd before the Consistory of the Savoy, he confess'd, That to the Age of three or four and twenty he had practis'd the Exercises of the *Romish Religion*. How, said I, I thought these People had been always Protestants, and many others think so, as well as I; but now you undeceive me; I see Mr. M---n has been an arrant Papist; I am afraid Rome will be found to have a great Share in the Intreague of our Prophets. I give you leave, said the French Gentleman, to make your own Reflections: Others have had the same Apprehensions. You have seen Mr. M---n a Papist, by his own Confession, till he was four and twenty; as he foresaw that this would be a Prejudice against him in Protestant Countries, he found Means to obtain at *Lausane* a Certificate from two French Ministers of the Refugees, in which they declare, *That he had never made the least Step contrary to the true and pure Worship of God, as it is taught and practis'd in the Protestant Religion.* These are the very Words of the Attestation, which he produc'd himself in the Consistory of the Savoy. Would not you like a Man better, who should confess ingenuously, I have liv'd in the *Romish Religion* to the Age of four and twenty, but God has inlightened me, and made me

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know

know the Truth? You are in the right, said I, the Conduct of *M---n* shows a double Heart, and an Hypocrisie which every one ought to detest. If you had no other thing to tell me, I could not have a good Opinion of him.

I shall add another Stroke of his Picture continued he: A credible Witness has declared that *M---n* said in some Company, That the Religion of the Church of *England* was full of Errors, on which *F---* with his usual Heat, without Judgment, said presently, That the *Camisard* Religion was the best. But to speak of *M---n* only at present, it was admir'd that he should find Errors in the Religion of the Consistory of the *Savoy*, when he had declar'd before them, that he was ready to sign with his Blood the Church of *England's* Confession of Faith, as well as that of the Reform'd Churches of *France*. What can one think of a Man so deceitful?

I have somewhat more to say of *F---* because he is far from being so much Master of himself as *M---n* is. I told you already how he behaved himself when he appear'd at the Consistory of the *Savoy*, when the Affair of the Prophets was the second time under their Consideration. I am assur'd, that in a Company at *Spittlefields* discover'd the bottom of his Heart: He himself related, That being in *France*, an Abbot walk'd with him, said, Well, *F---* whence did you take your Text, when you preach'd to these People? He answered, That he took his Text from a drinking Song, *Fill, fill, give us, fill*. This Prophanation

alone shews us the Man. He was that day dispos'd to make his Confession; and being in an Humour of talking of his Countrey, he said, *That he had in his Pass a Liberty to take with him, whom he pleas'd; and that his Mother having earnestly desired him to take her out of the Countrey with him, he resolv'd to leave her in France, to keep what belong'd to them there. The Company was very much scandaliz'd at this Story, and concluded, that F--- was an unnatural Son, and a very bad Protestant.*

Don't interrupt me, I have something pleasant still to tell you of F--, continued he. Men are surpriz'd, that the Company have chose so bad an Actor; for when he speaks in his Inspirations, he is seldom understood; and when he is, he says nothing but poor wretched Stuff. C---r said, talking of F--, *That his Inspirations were not worth the collecting, because he spake at Random; upon which, one saying, That he was a poor Prophet, C---r answer'd, F--- committed several Rogueries in Holland, for which God withdrew his Grace from him. Here you find C---r was even with F---. They call one another Rogues, and no doubt they know one another very well.*

I have but one thing more to tell you of F--, he has a Morality that will justify all sorts of Crimes. Credible Persons have heard him say, *That he would kill his own Father, and do any other thing, if the Spirit commanded him. O! the Villain,* said I, *he would kill his own Father, and would commit all other Crimes! God forbid we should suffer in our Nation a Society who*

could think to obey God in following so hellish a Principle. How is it possible such Persons could find so much as one Disciple ?

To this, said he, they coldly answer, That they believe they are truly inspir'd by God ; that they are bound to obey him ; that a Crime ceases to be a Crime, when once he commands it ; and that there is even something heroical in obeying his Commands, when Nature has a Reluctancy to them. I see very well (said I) to what this Principle will lead ; it changes the most heinous Crimes into eminent Virtues, and by its Consequences, gives a Colour to say, that those are the greatest Saints, who commit the greatest Crimes. Let us no more be told, That a Religion which destroys Natural Religion, engraven by God himself on our Hearts, cannot come from him. This Argument which the Divines esteem of so great Weight, will henceforth be good for nothing : But I will not now examine this Principle of the *Camisars* Theologically ; I only ask, if any Nation can tolerate Persons, who, by a Principle of Religion believe they may kill, rob, break their Promise, cheat, betray, and commit all other Crimes, the Devil cannot invent a Religion more to be liking than this. How can *M--n*, *F--* and *C--* trust one another, since they have a Principle that obliges them to a perpetual Distrust ? If the Spirit should suggest to *M--n* to poison *F--*, 't is as good as done ; for *M--n* would be rebellious if he disobeyed ; he must be a Rebel, or a Poysone

ner, and his Duty engages him to send *F--* into the other World : And notwithstanding all this, *F--* will tell us, that the *Camisars* Religion is the best, but he does not think on't sure ; for this is not a Religion, 'tis downright Impiety. No doubt the three *Camisars* have adopted the same Principle.

I have not heard, said he, that the others have spoke so rashly ; but since they bear with this abominable Doctrine in their Colleague, without reproving him, 'tis a sign they approve of it ; or otherwise they ought to censure him for it, and in case of Impenitency, exclude him their Society : As they have not done any thing of this Nature, we may conclude, that they are all of the same Opinion ; for this is not a Doctrine which has been hid from them. *F--* declar'd his sentiments in presence of the other two, and their Silence is a certain Proof of their Approbation. To this I add, That they own they have kill'd many People in the *Cevennes*, by direction of the Spirit ; and without doubt they would do the same in this Kingdom, if they might be suffer'd to do it. I have spoke enough of *F--*, at this time now I should entertain you a little with the famous *C--r*, who is the Boanerges of the Gang ; when he speaks, the poor, harmless People think that God thunders, and would swear, that it is not the Voice of a Man. He has been observ'd very narrowly, and as he is not so rever'd as *M--n*, he has almost discover'd the very secretesses of his Heart.

You must first of all know, that by his own Confession, he was plac'd by his Father among the Jesuits, with whom he continued seven Years Seven Years (said I) that's an Apprenticeship. He has then been a Prentice to Jesuitism and now comes here to practise his Trade. You tell me a piece of News I knew not before; I should be glad all the Kingdom knew this, without doubt it would awaken Men; and when they call'd to mind all the Attempts made by the Jesuits against our Religion, this might be suspected for a new Stratagem of theirs: *Rome* still sent Foxes into our Vineyard, and the Jesuits, who never give over persecuting us, attack us now under Covert of a false Inspiration: But we are not ignorant of the Enemies Wiles, for they are made publick: We have a Book on this Subject call'd, *Foxes and Firebrands*; we have likewise an excellent Letter written by Bishop *Bramhall* which I shall communicate to you before my part. I see we have to do with Enemies who lose no Courage: Well, he is their Scholar; now let us see how he has practis'd their Lessons.

After the time which you call an Apprenticeship, said the Gentleman, he became
 * *Affidavit*. Soldier; and a * *Deposition* already
 Print, gives us an Account what
 Exploits were then: He assembled the Protestants under a Pretence of Devotion, and afterwards betray'd them, and caused them to be seiz'd; as they quickly found him out, he was oblig'd to enter into the King's Troops, and

some time in the Garrison of *Montpelier*, by which he thought himself so much authoriz'd as to threaten to have a Woman apprehended for saying, That he had betray'd the Protestants.

This has been already made publick

in a * Collection of Pieces, which acquaint us with the Character of the New Prophets. A Letter writ-

ten from *Geneva* has fallen into my Hands, that says the same thing:

These are the Words of it. *We have heard here how that Wretch C--r plays the same Game now, which he did wherever he has pass'd: He has been discover'd to be an Impostor; and 'tis believ'd the Jesuits have given him these Lessons, &c. If he had staid longer at Montpelier, he had been hang'd. He has been the Occasion of many Peoples being put to death; he got them together, and then made them be taken.* This Letter wants a little Comment; 'tis said, that C--r plaid some of his Pranks, even among the Papists, he was a Rogue every where; 'twas this made him in Danger of hanging, even in the Garrison of *Montpelier*; this oblig'd him to change his Countrey.

When he was at *Geneva*, he desir'd a Certificate of his Life and Manners, which was refused him, because his Reputation had reach'd, even that Place; neither would they receive him to the Peace of the Church. A short Relation of his Travels, which I have seen, brings him from *Geneva* to *London*, and has acquainted me with many Particulars, some of which I shall relate.

Being

* *Enthusia-
stick Impo-
stors no in-
spir'd Pro-
phets.*

Being at a Place between Lausanne and Frankfort, he was lodg'd in a Chamber where were three Beds; he was laid in one, and my Author the Deponent in another; the Servant of the Inn coming in to make the third, C-r rose in his Shirt, and went and embrac'd her in such a manner, that she had much ado to get from him, and was oblig'd to call in another Man to guard her, while she made the Bed. At Cologne they went on board a Vessel where were Persons of different Religions. When Sunday was come, the Protestants rank'd themselves on one side of the Boat to pray to God, and sing Psalm, C-r being invited to joyn with them, refused, and went on the other side to the Papists who were ridiculing the Devotion of the Protestant. He comes next to Amsterdam, where he finds a Cousin of his, who is a Merchant; this Kinsman to complain'd of his ill Conduct; he is known everywhere for what he is, even his own Relations give an ill Character of him. He embarks for England and while on Board he swears, sings Bawdy Songs and keeps Company with a Woman who had visited both the Armies in Flanders. I tell you nothing but what I have read in Certificates well attested.

O, the Villain! cry'd I, is it possible that such a Man should pretend to pass for a Prophet? Was there ever such Impudence? Could he imagine we should never come to know what his Behaviour has been both in his own Countrey and in his Journey? I suppose since he has been in this Kingdom he has wore a Mask, and acted his Part with more Precaution.

Not at all, said he, he is every where the
 always lewd, always impious. I have seen
 Depositions of some Gentlewomen, to whom
 has us'd very impertinent Discourse, without
 least Regard to their Modesty : *He had got*
Heart a Speech, which he call'd, a Papist Ser-
mon, full of Obscenity and Prophaneness, and he
to pronounce it, as if he had been in the Pulpit.
 the same Gentlewomen, who heard it much
 against their Will, have declar'd, *That C--r has*
ertain'd them with immodest Talk, and sung
Songs in their Presence. You see he is the
 the Libertine here as elsewhere.

But I hear, said I, he is married : You put me
 mind of something, said my Gentleman, which
 perhaps I had forgot, if you had not mention'd
 Marriage. I have been told some Particulars
 it, by which you will discover more and more
 that kind of Man he is, of whom we are talking.
 - kept Company with a Woman who was of
 great Reputation : He was importun'd to
 break off that Acquaintance, which reflected on
 the whole Company ; but he treated them very
 roughly, who harp'd upon that String. Upon
 this C--r made a kind of Sermon, and preach'd
 a very rigid Morality, which he knew only
 Idea : Persons, such as they, he said, did very
 to frequent diverting Company ; they ought
 to retire from the World, and live as if they
 were no more in it. Never Hermit spoke better.
 - yielded to these fine Reasons, he protested
 he had not known the Character of that Wo-
 man,

man, and that he would see her no more. Upon this he fell into an Extravagance, and spoke of Grace God had bestowed on him in withdrawing him from such dangerous Company; and being come to himself, he promis'd what he desir'd of him. All this was only an Artifice. C--r's, he had a great mind to the Woman himself; he visited her; she took advantage of his Eagerness; and to be short, he married her. Complaint was made of this to M--n, who said *did all I could to hinder it; he has even sworn to me on the Bible, that he would not do it: He is a Wretch, who has greatly offended God.* Is this enough to show you what kind of a Prophecy C--r is?

Why have not all these Facts been published I? If our Nation had been inform'd of the true Character of the three New Prophets, they would have abhorr'd them, and no body would have been so weak as to have followed them. I had thought I could have heard any thing like this, I should have spared no Pains to make a strict Enquiry; I should even have knock'd every *Frenchman's* Door to have inform'd my Nation. They must immediately have judg'd that the three *Camisars* are Wretches, who abuse the holy Name of God. I presume Mr. D. and Sr. R... B... would not have suffered themselves to be impos'd on, had they known what I know.

Men would have read the *Cry from the Desert* with more Precaution : This Book containing many marvelous Things, which they pretend have happen'd in the *Cevennes*, has made an impression on a great many People ; it has been dispers'd with an artificial Liberality, every one procures Copies that would, which is the way to procure Readers indeed. I have met with People, who, without more ado, declar'd in favour of the three *Camisars*, only because they came from a Countrey where so many People swore God had done Miracles. Well, said I, suppose God should have inspired some Persons in the *Cevennes* to supply the Want of the Ministerial Function, which is there abolish'd or suppress'd, does it from thence follow, that he would send Prophets into a Kingdom where the Clergy publicly exercise their Function ? I added, That all that was said of the *Cevennes*, did not hinder, but that some false Prophets might come from that Countrey : We know that at the same time when the Lord had his Prophets, *Baal* likewise had his ; and to go no further, those who the most firmly believe what is related of the *Cevennes*, acknowledge that many Rogues have counterfeited the Prophets. This being so, *The Cry from the Desert* is no Evidence for our pretended Prophets. 'Twas thus I reason'd when I could not invalidate the Testimonies on which the Credit of that Book depends ; but if I had known *M--n*, *F--* and *C--r* as well as I do now, I should have said, Let us cross out these three

Witness

Witnesses, they are Persons who make a Clo of Religion, and who account Oaths for n thing: They have been advis'd to prepare the way by relating some Wonders that happened their own Countrey: it is an easie thing to vent, and those who have not a fruitful Imagination, may find Help; when every thing well contriv'd, and handsomly laid together, must be seal'd by Oath. But that is not a Matter for false Prophets to boggle at. If I had had Opportunity to make these Reflections, I might have undeceiv'd many, who would, in fine, have thought that a great deal of Noise was made for a small matter.

My *French* Gentleman answer'd, That if the Credit of the Book we call, *The Cry from the Desert*, and which he call'd, *The Sacred Theatre of the Cevennes*, was weakened by the Character of the Three false Prophets, it were an easy matter to discredit it more by invalidating some of the other Testimonies; I would likewise credit out the first, whose Name is *Matthew Boissier*. It was much wonder'd at among us, that he had not been put to his Oath whilst he was at *London*, concerning what he knew of the *Cevennes* and that after his Departure they should pick out a Memorial, which they pretend was left by him and give us an Abstract of it. The poor Man did not think of seeing himself in Print, but was not displeas'd to be taken for a Prophet that had Real Visions. Some of those he vented, were the most extravagant that can be imagin'd; and

that is more considerable, some of those he ut-
 ter'd, proved false ; he had long practis'd that
 Trade. In the late King's Reign, he said, *The*
Spirit had shewed him in a Vision, that His Ma-
esty had chang'd the Arms of England, and in-
stead of the Unicorn, there was the Head of a
Moore, in Memorial of I know not what Victory, he
said the King had obtained over the Moors. He
was tax'd with this Blunder in a great Company,
they run him down on the account of his three Pro-
phets, whom he preach'd up every where : In fine,
being hard put to it on every side, he was oblig'd
to confess, that all his Design was to solicit Assi-
stance for the Cevennes ; that is to say, That all
this Affair was a Complication of Frauds, which
they call Pious, but which I think most Impi-
ous. Are these Witnesses that ought to be be-
liev'd? The first a Fanatick, subject to the most
contradictory Visions. The three false Prophets,
who have attested the most in the
Sacred Theatre, are known to be † *The Cry*
stretch'd capable of saying any thing † *from the*
to support their Design. It would † *Desert.*
 not be difficult to discredit besides some of the
 other Witnesses, who are as Pillars of the Book :
 but since the Matter in question now, is not of
 what has pass'd, or of what passes in the Ce-
 vennes, let us leave the *Sacred Theatre*, and con-
 sider the Theatre on which the New
 prophets play their Parts in this Kingdom. But
 say, what other Advantage might have been
 drawn from the Publication of what I have im-
 ported to you ?

The

The Knowledge, answer'd I, of the three *Camisars* would have led People to make a right Judgment of the Mathematician who sets them to work. It may reasonably be suppos'd, that he knows all that you have told me of them, and even more; for he is a Man that examines things with a great deal of Curiosity, and nobody could give us their History better than he. Since then he knows them thoroughly, how can he dare to maintain, that they are Prophets inspir'd by the Holy Ghost? How could he be so audacious as to say to the first Judge in the Kingdom, *My Lord, if you condemn them, you will be no less guilty than the Jews were, when they crucified our Saviour*; supposing that the Mathematician knows the Instruments he employs, this is an horrible Impiety. Some, perhaps, may wonder that he would employ Persons of so vile Character; but could he have found any honest Men that would have seconded his Impiety? He flatter'd himself with the Hopes, that People would take his three *Camisars* for Men dropt from the third Heaven, or at least, for a Detachment which the Holy Ghost had drawn from the *Cevennes* to enlighten *England*; the Credulity of the Multitude is his Security; and he did not doubt, but that he might easily deceive them, and make them take false Stones for Diamonds.

Dr. Dee, who in Queen *Elizabeth's* time had carried the Mathematicks to such Perfection, would needs go out of his Sphere, not satis-

ed with the Admiration People had for him; he thought to gain himself more by making them believe that Angels came to instruct him. This Game could not be plaid without some Help; for which he associated himself with one named *Kelly*, known to have been guilty of Forgery, and punish'd for it, by having his Ears cut off. They both thought that Time, and a change of Countrey, would efface this Infamy, but they were deceiv'd; 'tis known to this day what *Kelly* was, and his Name will for ever prejudice his Friend. The Mathematician *Dee* is judg'd of by *Kelly*, and both are concluded to have been notorious Cheats. In the same manner People will reason, when the true Character is known of the three *Kellys* from the *Cevennes*; they will be taken for what they are; and it will be concluded, that the Mathematician of our Days, must have very black Designs in employing such Instruments.

But these are not the only Tools he employs; he has met by the way some weak Persons, who having, by a kind of Contagion, catch'd a Disposition in the Imagination, believe themselves to be Prophets. Our Mathematician is known to be skilful in Gardening, we have seen a Book of his writing on that Subject; he grafts the cultivated upon the wild Stock; the Sincerity of those weak Heads among us, on the Knavery of the three *Camisars*, and expects from thence such Fruits to be produc'd, as will astonish the Nation. Besides his being a Gardener, he professes

fesses to be a Philosopher: They say, that in
 his System he explains Prophecy by the Exalta-
 tion of Matter to a certain Degree, in which it
 has the Virtue, even of foretelling things to
 come. This Degree he has found by Application
 of the *Camisars* Impostors to certain weak Minds.
 'Tis as when one sets fire to a Train of Gun-
 powder; these passive Imaginations take fire
 and find themselves in that lucky Degree of Mo-
 tion, which forces to speak wonderfully, both
 the present and the time to come. Who will be-
 lieve it? Some are convinc'd, that whatever
 the Mathematician says of this, he believes no-
 thing of it. But our Business is no longer with
 him; we were speaking of his three Tools; en-
 ough has been said of their personal Character:
 tell me something now of their pretended Pro-
 phecies?

I have let you run on with your Reflections.
 said my Friend to me, and was so well pleas'd
 with my Attention, that I would not recal-
 to our Subject. You would have me entertain
 you with the *Camisars* Prophecies: Don't expect
 I should give you an Account of what they con-
 tain; for that I refer you to *Marion's* Book, which
 has been translated into your Language. But,
 I suppose, your Design is to inform your self
 their Prophetick Gifts, rather than of the Particu-
 lars of their Prophecies; I shall soon have
 done, if you give me leave to confine my self
 that. You are first to know then, that in
 Certificates which the *Camisars* have produced

ere is not the least mention of their having the
 of Prophecy. *M-n* and *F-* took Certificates
Geneva, Switzerland, and other Places, which
 shew'd to the Consistory of the *Savoy*, who
 and not there the least Intimation of those
 its: Our Prophets now boast of their having
 inspir'd whilst they were in *France*, but
 ere is not one Word of that in their Certificate.
 is somewhat astonishing; if Modesty hin-
 d them from telling, that they were inspir'd,
 might have been known by other Refugees,
 whose Testimony the Certificates were gi-
 n: *M-n* obtained one at *Lausanne*, in which
 said, *That he made Profession of our holy Reli-*
as he had heretofore done. By his own Con-
 tion he continued the Exercise of the Romish
 ship to the Age of four and twenty; we have
 dy observ'd this Prevarication, that which
 re remark, is, That in all the Certificates, gi-
 on the Testimony of other Refugees, there
 not one Word on the Subject of Inspiration.
 Certificate is dated the 24th of *September*
M-n took another at *Nimeguen* in *July* of
 following year; in this we are told, that he
 remain'd in that City the space of Eleven
 nths, frequenting the holy Assemblies; which
 the Good that is said of him; not a Word
 inspiration.
 having sojourn'd some time at
 ne, and at *Geneva*, took in the 15 *March*
 of these Cities a Certificate, in 1706.
 on the Testimony of Persons

worthy of Credit, it is said, That he frequented the holy Assemblies, but nothing more in his Favour. At *Nimeguen*, in *May* of the same year he takes another Certificate, in which no mention is made of Prophetick Gifts.

C--r, who could not obtain a Certificate at *Geneva*, where he was well known, had better Fortune at *Lausanne*; they attest that he sojourned there, and behav'd himself like a true Christian; but they say nothing of his Inspiration. The Reason of this Silence is sufficiently known; at *Geneva*, at *Lausanne*, and in *Holland*, they had discovered some of the Pretenders to Inspiration, who were discover'd to be Impostors; so that Prudence oblig'd *M--n*, *F--* and *C--r* not to attribute themselves a Character which would have given an ill Opinion of them; but they have found People in this Kingdom better disposed to receive their Pretences of being inspired.

I tire you with the Particulars of all these Certificates, but you'll excuse me, since on that which I think may be founded that solid Observation which I have just now made to you, in a few Words. You shall make your own Reflection on a Declaration which has been made in the Consistory of the *Savoy*, relating to *F--* and *C--r*. The Person who made this Declaration declares That he knew them at *Montpelier*, and that he had seen them several times in their Motions and Agitations, into which they fell whenever they would. He declares likewise, That himself counterfeited the Prophet, as the rest did;

was only to make themselves be valued, and to give the greater Force to their Exhortations ; for the Encouragement of the People, declares that he is grieved for having acted in such a manner ; and saying that the said F-- and C--r play the Prophets in this City, scandalizing the Church of God, he thinks himself oblig'd to discharge his Conscience, by declaring, that himself has practis'd the same Trade as they in France, and that they are downright Impostors.

You would have me, said I, make some Reflections on this Declaration : Indeed I shall not, it speaks for it self, this Witness is more than sufficient ; I am transported to have heard it, and would wish, that all the Nation may hear it. But after having given me such reasonable Prejudice against your three Prophets, pray give me the general Characters of their Inspirations.

It will be easie for me to satisfy you, answer'd a French Gentleman : One chief Character of their Inspirations is, That they are intirely voluntary ; that may have appear'd to you by what I have now been telling you ; the Witness whom we have just heard, affirms it positively ; we have seen besides that at Geneva, Lausanne, and in other Places, these Gentlemen have very well guarded themselves against Inspirations, and those who have observ'd them a little in London, know that they fall into it when they please ; this you shall have some Proofs.

I take the first from a Declaration of Monsieur le Blanc, Minister, of an establish'd Reputation,

tation. He has depos'd, That being desir'd by C-r's Mother-in-law to make her Son-in-law's Peace with M. G. his Uncle : The Uncle answer'd, That if his Nephew continued to act the Prophet, pretending to be inspir'd, and would not apply himself to some Employment that might be creditable to himself and his Relations, there should never be a Reconciliation betwixt them. The Deponent having related this Word for Word to C-r, C-r answer'd That he would abandon his Inspirations and Prophecies : Tea, added he, as with disdain, I will leave all this, and betake myself to something more solid, that I may gain an honest Livelihood for myself and my Wife, in the Fear of God. This Declaration is of the 20th of May 1707. It shews that C-r is only inspir'd when he pleases.

There is another Declaration of three Witnesses worthy of Belief, who say, That as they were walking with C-r, they saw him in some Contorsions ; upon which they advertis'd him, That he should fall into an Extasie, the Mob would fail to insult them ; immediately the Contorsion ceas'd, and they continued their Walk about half an Hour ; then they came to an House where he waited till the Room was full, after which he began his Contorsions, his shakings of the Head, and Prophecying, which made the said Deponents conclude that it was all Counterfeit, and a Cheat.

It is known too, that F-- on his first Arrival at London, seriously thought to apply himself to his Weaving-Trade, and that he did not begin of prophecying till C-r, of whom he had

so much ill, drew him in. Several Months passed, in which F--- abstained from Inspirations. Every one may have observ'd other things, by which it has appear'd, that these Gentlemen inspire themselves when they please; but I have said enough of it to prove it to you.

I am, said I, more than convinc'd of it; I know they have always their Inspiration ready when they are sent for, or when there are Spectators at their Door, who come in Coaches. Their Inspirations are, without all doubt, entirely voluntary; but pray give me some farther Account of them.

What I have more to say to you of them, answer'd my Friend, relates to the exterior and the interior of these *Phænomena*. As to the exterior, I know, that to judge rightly of them, the Confessory of the *Savoy* employ'd some Physicians, who have studied those Symptoms, and have made an exact Perquisition. Among many other Persons who have been Witnesses of the Spectacle, the Physician who takes care of the *French Poor* in *Spittlefields*, has declar'd, That there was nothing but what is natural in the Agitations of our Prophets; and by the Attestation of a great Number of judicious Witnesses, worthy of Credit, it appears, that the three *Camisars* have Agitations of the Body and Head, more or less violent, according to their Strength; but Agitations that may be easily imitated, and that many have exactly imitated, without pretending to Inspiration.

Let us pass by this, said I, they will hardly offer those Agitations of Body for an Argument, there is nothing Supernatural in that : Besides, it will scarce be believ'd, that the Holy Ghost should make it a Law to himself not to inspire Prophets till after having well shaken their Heads and the rest of their Bodies. I have been told, that this is accompanied with Snufflings of the Nose, Sighs and Hickups ; that there are some who give this Entertainment a quarter of an Hour before they speak ; and even sometimes after this long Preparation, which promis'd a Discourse, they have said nothing. This does not look like the Method of the Holy Ghost. The Prophets, whom he formerly inspir'd, under the old Dispensation and even since the new one appear'd, had none of those sort of Preparations ; if some of them have trembled, that Trembling did not at all resemble the Agitations of your Prophets ; and the Cause of it was, that the Appearances which God presented to the Imagination of those Prophets, were capable of giving Terror. I understand that yours cannot speak by their Spirit without Agitations.

That is true, reply'd my Friend, they are the constant Signals of future Extasies, yet these Motions are not caus'd by any terrible Object ; for if you ask our Prophets what they have in their Minds when they are agitated, they will tell you, that they then think of nothing ; and that they know not what they are going to say. By this we may see that they are voluntary

tations, and that they are not occasion'd by the
 presence of any Objects. When the Inspiration is
 over, our Prophets are calm and gay, as if they
 had said nothing, and seen nothing. A good
 Witness has declar'd, That C--r having retir'd to
 wipe himself after his Agitations, which had put
 him in a Sweat, came into the Room again *in*
such a manner as shock'd me, says the Witness, *and*
which shock'd many others, laughing in his Sleeve,
as we say. This easie Air which our Prophets have
 after their fit of prophecying, sufficiently shews,
 that their Agitations are not caus'd by the pre-
 sence of any Object; 'tis a Trick which they
 have learn'd in their Countrey, and which o-
 thers learn in this.

After the Preparative of Agitations, follows a
 Discourse so cut off by I know not how many
 hesitations, and by tiresome ridiculous Repetiti-
 ons, as the Holy Spirit never gave any Example
 of. At first our Prophets said not one Word with-
 out adding to it, *I tell thee truly*, or, *Oh my Child,*
I tell thee. 'Tis said, they have now somewhat
 corrected themselves as to those Repetitions. The
 Witness I last spoke of, describes them very well.
Every Sentence, says he, is interrupted, nay, al-
most the Articulation of every Word by hon, hon,
ha, ha, ha, which returns perpetually; so that the
most considerable part of the Piece consists in their
Tes, I tell thee, my Child, hon, hon, hon, ha, ha, ha.
 Does the Holy Ghost speak in this manner?

The interior of these new Inspirations respects
 either our New Prophets themselves, or their
 Pro-

Prophecies: Whether they feel any Pain or no that belongs to the Interior of the Prophets; and upon this we are not a little embarrassed. There at the Head of *M--n's* Predictions an Advertisement in which the Author asserts, That he suffers Pain *The Breathing, says he, the Motions, the Speech, the Tone of the Voice, the Posture, the Gesture, the Actions, the Pains,* (which last were sometimes sent as Tokens) and generally all that could be observ'd during its whole Operation, could not but make very lively Impressions, &c. Certainly he that writ this, must have been strangely mov'd if he ever beheld some kind of Plays and Puppet Shows; his Imagination, if he says true, must be of a very particular Make. But that which strikes me in his Account, is, that he perceives Pains where there are none; for *M--n* in his printed Declaration says, *I have also frequently received hard Shocks, but yet all this is without Pain.* Now which shall we believe? *M--n*, or his Advertisement? 'Tis most reasonable, in my Opinion, to stick to what *M--n* says. The other would have us think, that he feels Pains, that we may not conclude it is voluntary: *M--n* is not so much a Philosopher, he plainly tells us, all is done without Pain.

We are almost in the same Uncertainty, as to the Knowledge which our Prophets have of the things they say in their Inspirations. *C--r* declar'd to the Consistory of the Savoy, That he had not any Sentiment of what he pronounced nor Remembrance of it after it was pronounced.

It was objected to him, That if this was so, it
 did not become him to give such an exact Ac-
 count of an Inspiration which he pretended to
 have had at the bottom of a Dungeon where he
 was alone: To this he could not answer one
 single Word. The System which these Gentle-
 men had form'd to themselves; was not yet po-
 lish'd; they thought that with this Notion, sup-
 ported by serious Protestations, they should the
 more easily persuade People, that their Inspira-
 tions did not proceed from themselves; but they
 did not consider that it might be objected, both
 that this kind of Prophecy was entirely new, and
 that their Predictions being by this abandon'd
 to the Fidelity of their Secretaries, who were
 not infallible, would be in danger of being falsi-
 fied. This Objection, with some others, has
 oblig'd them to mend their System. C--r says at
 one time, that he does remember; and at an-
 other time, that he does not remember what he
 has pronounc'd: Sometimes he has help'd the
 Secretaries by deciding the Difference there was
 between them, in confronting their Papers;
 sometimes to surprize him upon his having de-
 clar'd, that he remembred nothing; it has been
 pretended, that he said some things which were
 not to his Mind; immediately, with his usual
 Vivacity, he would answer, that he had not pro-
 nounc'd that. Thus, if we are to judge of the
 Truth by what he declares, it will be difficult to
 find it. But it is certain upon the whole, that
 he understands himself very well, when he speaks
 in

in his Inspiration, and that after it he remembers as much as a Man of his Warmth can remember the things he says at random. When he and *M--n* learns a Lesson by Heart, 'tis another thing, they might repeat again Word for Word what they had so learnt.

The Suspension of Sensation belongs again to the Interior of our Prophets: They pretend, that their Senses are so bound up in their Inspirations, that they neither see nor hear, and that they have not the Use of any Sensation. They give out this Wonder to impose the better; but creditable Persons have observ'd, that this is only a Decoy. The *Camisars* see nothing indeed, when their Eyes are shut; that's all the Miracle; but they open them every now and then, and vary their Discourse according to the Quality of the Persons whom they see in their Assemblies. All this is nothing but Cheat. Our Prophets have the Use of their Senses in their pretended Inspirations, as at all other times.

I hasten to a Conclusion, for I see you grow weary. The Interior of their Inspirations discovers itself in those which have been printed, to which I refer you, that you may judge of them your self. Take the pains to read all the Remarks that have been made on them, and you will see there was Reason to *Appeal from the Prophets to their Prophecies*. But I don't know whether you will meet any where else with a Fact I am going to tell you. One day *C--r* said, that his Cousin *A--t* had had a fine Inspiration, of which

the Substance was, *Know, my Child, that this day there is a Combination to exclude you from the Communion; but they shall be themselves excommunicated from my Grace.* Upon which, the Company astonish'd, cry'd out, Can they have indeed a Design to excommunicate them? The Person from whom we have this Fact, said, I do not believe it: *Yes, yes,* reply'd C--r, *I was told of it some time ago.* 'Tis easie to prophecy at that rate, says our Witness.

It has been the constant Method of the three *Camisars* to regulate their Predictions upon what they had heard said, or upon some Conjectures, which any other might have easily made, as well as they. But Conjectures are not always certain; those who turn them into Predictions, are in danger of being mistaken; I will shew you some other time that this has happen'd to our Prophets, but at present shall only tell you, that notwithstanding this, they speak so insolently of their Prophecies, that C--r said one day, *He would have them bound up with the Bible.*

God defend us from that, cry'd I, the false would injure the true; and probably 'tis that which some People aim at, who dare to compare these New Prophecies with the Old; and to maintain, that the Revelation of the New Testament has no greater Characters of Evidence, than the Revelation of *Marion*. This is to ridicule Religion, and sensible People see it very well. After my *French Gentleman* and I had discours'd a little upon this, we parted; and I resolv'd to give

give the Publick an Account of a Conference
which I had found so instructive.

*A Letter from the Right Reverend J. Bramhall
Bishop of Derry; afterward Primate of Ireland
To the most Reverend James Usher, Archbishop
of Armagh, being the 294th among Usher's
Letters.*

Most Reverend,

I Thank God I take my Pilgrimage patient-
ly, yet I cannot but condole the Change of
the Church and State of *England*, and more in my
Pilgrimage than ever, because I dare not witness
and declare to that straying Flock of our Bre-
thren in *England*, who have misled them, and
who they are that feed them. But that your
Lordship may be the more sensible of the
Church's Calamities, and of the Danger she is in
of being ruin'd, if God be not merciful unto her
I have sent you a Part of my Discoveries, and
that from credible Hands, at this present having
so sure a Messenger, and so fit an Opportunity.

It plainly appears, that in the Year 1646. by
Order from *Rome*, above 100 of the *Romish* Cler-
gy were sent into *England*, consisting of *English*
Scotch and *Irish*, who had been educated in
France, *Italy*, *Germany* and *Spain*; part of these
within the several Schools then appointed for
their Instructions: In each of these *Romish* Nur-
series these Scholars were taught several Handi-
craft Trades and Callings, as their Ingenuities

are most bending, besides their Orders or Functions of that Church.

They have many yet at *Paris*, a sitting up to be sent over, who twice in the Week oppose one another; one pretending *Presbytery*, the other *Independency*; some *Anabaptism*, and other contrary Tenets, dangerous and prejudicial to the Church of *England*, and to all the Reformed Churches here abroad: But they (*the Reformed Churches abroad*) are wisely preparing to prevent these Designs, which I heartily wish were considered in *England* amongst the Wise there.

When the *Romish Orders* do thus argue *Pro* and *Contra*, there is appointed one of the Learned of those Convents to take notice, and to judge; and as he finds their Fancies, either for *Presbytery*, *Independency*, *Anabaptism*, *Atheism*, or for any new Tenets, so accordingly they be to act, and to exercise their Wits. Upon their Permission, when they be sent abroad, they enter their Names in the Convent-Registry, also their Licenses; if a *Franciscan*, if a *Dominican*, or *Jesuit*, or any other Order, having several Names then entered in their Licenses; in case of a Discovery in one place, then to fly to another, and then to change their Names or Habit.

For an Assurance of their Constancy to their several Orders, they are to give Monthly Intelligence to their Fraternities, of all Affairs, when they be dispersed; so that the *English* abroad know News better than they at home.

When they return into *England*, they are taught

'taught their Lesson to say, (if any enquire from
'whence they came) That *they were poor Chri-*
'*stians, that formerly fled beyond Sea for their Re-*
'*ligion-sake, and are now returned with glad Ne-*
'*to enjoy their Liberty of Conscience.*

The 100 Men that went over in 1646. were
'most of them Soldiers in the Parliament's Army
'and were daily to correspond with those *Rom-*
'*nists* in our late King's Army that were lately
'*Oxford*, and pretended to fight for his Sacred
'Majesty: For at that time there were some
'*man Catholicks*, who did not know the Design
'contriving against our Church and State of *En-*
'*land*. But the year following, 1647. many
'these *Romish Orders*, who came over the year
'fore, were in Consultation together, knowing
'each other; and those of the King's Party asking
'some, Why they took with the Parliament-fie
'and asking others, Whether they were bewitched
'to turn *Puritans*, not knowing the Design? But
'at last secret Bulls and Licenses being produc'd
'those of the Parliament-side, it was declared
'tween them, there was no better Design to
'found the *Church of England*, than by pretending
'*Liberty of Conscience*. It was argued then, That
'*England* would be a second *Holland*, a Commonwealth;
'wealth; and if so, what would become of
'King? It was answered, *Would to God it*
'*come to that Point*. It was again reply'd, *I*
'*selves have preached so much against Rome and*
'*Holiness*, that Rome and the Romanists will
'*little the better for that Change*: But it was

'sw

er'd, *You shall have Mass sufficient for 1000000*
a short space, and the Governours never the wi-
er. Then some of the mercifullest of the Roma-
ists said, This cannot be done, until the King die.
 Upon which Argument the *Romish* Orders thus
 censured, and in the Parliament's Army, wrote
 into their several Convents, but especially to the
Sorbonists, whether it may be scrupled to make
 away our late godly King, and his Majesty's Son,
 our King and Master, who, blessed be God, has
 escaped their *Romish* Snares laid for him. I was
 returned from the *Sorbonists*, That it was lawful
 for *Roman* Catholicks to work Changes in Go-
 vernments for the Mother Churches Advance-
 ment, and chiefly in an Heretical Kingdom; and
 lawfully make away the King.

Thus much, to my Knowledge have I seen
 and heard since my leaving your Lordship,
 which I thought very requisite to inform your
 Grace; for my self would hardly have credited
 these things, had not mine Eyes seen sure Evi-
 dence of the same. Let these things sleep with-
 in your Gracious Lordship's Breast, and not a-
 wake but upon sure Grounds; for this Age can
 trust no Man, there being so great Fallacy a-
 mong Men. So the Lord preserve your Lord-
 ship in Health, for the Nation's good, and the
 benefit of your Friends; which shall be the
 prayers of

Your humble Servant,
 J. Derensis.

Nothing can come after Bishop Bramhall's Letter more properly than a Declaration, by which it may be judg'd, that the *Papists* (always vigilant to execute the Design they have of destroying the *Protestant Religion*) neglect nothing. We find in this Declaration, a Man disguis'd like a Tradesman of the meanest Rank, who being present at one of the Assemblies of our Prophets is displeas'd that People should ridicule them; he speaks *Greek* perfectly well; and what is remarkable, he pronounces that Language as it is pronounc'd in the *Jesuit Schools*, the most elegant *Latin* is nothing to him. The Person who made this Declaration, has protested to me, that he had never heard any body speak so well, either in *Greek* or *Latin*. 'Tis pity we have not their whole Conversation; but that little we have of it, seem'd to me of Importance, since, in my Opinion, it sufficiently proves, that *Rome* has her Emissaries in Disguise, who carry on her Designs.

The Assembly was in Baldwins Gardens, in a Widow's House, who, as some said, was a Papist.

When I first came in, I met with three *Greeks*; a poor Country Girl was then in an Extremity, which shook her so violently, that the *Greeks* fell heartily a laughing. I discours'd with the youngest in *Italian* and *German* concerning their Folly; at last I ask'd the Old Man, τί σοκείται; he made answer, ἀπολαί πάντες παρὰ πρῶτον καὶ τὸ δαβόνα. Upon which, a little Black Fo

w in his own Hair, in a dark brown Waistcoat,
 with dirty Face and Hands, stands up behind us (he
 next to the Girl in Extasie) and made this
 reply, Καὶ ὑμεῖς πάντες κινεῖσθε παρὰ τὸ πνεῦμα καὶ τὸ
 ῥῆμα. I ask'd him, Τίνος σου κλήμας ; he an-
 swer'd me, Τί σοι ἔστι ; Finding that he spoke
 Greek too well for me, I ask'd him in *Latin*, Tu,
 mi, *Quid hic agis, mi Domine* ? His Answer was,
reor te boni haud multum. Upon which I left
 the Gentleman, and retir'd to Esq; Lacy, who
 had made a fine Discourse, as they said ; some
 adies were willing to hear it ; but his Secretary
 writ it so ill, that he could make little on'r.
 e, th excus'd himself, however, that Mr. Lacy had
 ell, e ken it so fast, that he could not follow with
 e n Pen. Upon which a Quaker having premis'd,
 le w he had made a very learned Discourse, de-
 vince, d to move one Question to Mr. Lacy, which
 me h, Whether he had premeditated any thing of
 on h at he had said ? Esq; Lacy answer'd him, Not
 Word, Friend ; neither do my Affairs, I assure
 as, in allow me a Quarter of an Hour a Day. The
 as a Quaker ask'd him, Whether the same Spirit
 d him, that mov'd the Country Wench ?
 e Gre Esquire's Answer was, *The self-same Spirit*.
 an Ext Quaker upon that told him, he admir'd that
 the Gr Spirit should make him speak fine Lan-
 s'd wi ge, and good Sense, and the Country Girl
 ncernin her Language nor Sense, or, at least, very
 n, Τί Upon which Mr. Lacy told him, *He ought*
 παρὰ πρ to admire it, if he consider'd how much St. Paul
 lack Fe d the rest of the Apostles ; because he was well
 lo born,

born, and had a better Education; That the Spirit
 God was like Water that run thro' a Tube; if the
 Tube was clean, it came out clean; if foul, it
 alter'd the Case; That the Spirit acted according
 as he found the Organs prepar'd. Having thus
 silenc'd the Quaker, a stout English Fellow, with
 a Fur Cap, who had laugh'd very much during
 the whole Transaction, told the Esquire, who
 fix'd his Eyes upon him, They acted so like
 Knaves and Fools, that no body could forbear
 laughing. The Esquire told him, He was an
 impudent Fellow, and desir'd a Constable might
 be fetch'd; telling him withal, That altho' what
 they acted was false, yet the Laws of the Land
 were such, That in any Religious Assembly, false
 or true, every one may, and ought to enjoy his Libe-
 rty of Conscience; and silence those, or make them
 be silenc'd, who cause Disturbance. Upon this,
 a Lawyer of the Noble Crew stood up, and fix-
 ing his Eyes upon the Country Fellow, and
 howling like a Wolf, or a snarling Dog, said
 to him, Thou Scoffer of the Lord! the Lord shall con-
 sume thee! And pointing to Mr. Lacy, The
 Esquire says he, art the Beloved of the Lord; in thee
 and by thee he shall do Wonders and Prodiges.
 Thou shalt bruise them like a Potters Vessel. He
 the Mob breaking in, I went away.

Decemb. 13.

1707.

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